

Listen to Mahakal's call

The expectation of this era's rishi

Read my thoughts and spread their dynamic sparks among the people. Understand the principles of the realities of life. Come out of imaginary life. Spread my thinking among the near ones. My thoughts are very sharp. My claim that I will turn the world around is not made on the basis of magic powers but on the basis of my powerful thoughts. The whole world is my field of work. For the development of individuals, society, country and the spread of religion and culture and for world-peace, you should make every person read these thoughts. If you do this, then it is my claim that the era will be definitely transformed.

- Pandit Shriram Sharma Acharya

generous outlook, then this periphery - crossing the bounds of country, religion etc. - encompasses the whole world. At that time the idea of 'vasudhaiva kutumbakam' (i.e. this whole world is a family) does not remain merely an imagination, but becomes a practical reality. It is a different question as to who earns how much, who is called great and whose personality is great. It is very easy to become great - but very difficult to become an excellent gentleman. Not status but greatness is required to live peacefully and to keep one's associates happy and satisfied. Maintaining greatness is the biggest achievement of human life. The worthiness of any family is in proportion to its progress in the above direction.

If undesirableness and perversities exist in the family's atmosphere, the only reason

for them is the absence of an atmosphere which creates goodwill and promotes good actions. Only on creation of such favourable atmosphere will the puzzles get solved. This only is the spiritual reason for clashes within the family. Seen at a physical level other reasons can also exist for malice and quarrels and they can be tackled also, but even then when the intelligence itself has been corrupted, some reason or the other for malice and clashes will crop up and create the stench of rot. Living in such a family the individual can neither remain happy and prosperous nor can he develop the proper qualities and nature for practising good deeds for significant progress in life. Unfortunate are those who think of money as everything and die for it. People with discretion know that there is no better joy-

giving material in this world than goodwill with a clean heart. Therefore they pay attention to its nurture and maintenance, even though they may have to remain financially poor.

To create a clean atmosphere and make family-members cultured is only one facet of creating a good family. The second facet of creating a good family is even more important, and that is - controlling or disciplining personal habits, beliefs and activities. This action is possible only in the laboratory that is called a family. The excellence of one's qualities, deeds and nature can be cultivated only by contacts with others. Only mental satisfaction is achieved through lonely reflection, study and lectures, but good actions become ripe only through

practice. For this purpose there can be no better medium than the family. Since we have to live with some people, to change their nature, in reality means changing one's own nature. The requirement of increase in goodness and goodwill in the family must be fulfilled. The mental horizons of the family members must be widened so that they do not become the proverbial frogs in the well, i.e. narrow-minded. A man many a time suffers damage and stumbles in life because of indifference or ignorance about life's and society's problems. There should be an atmosphere of belief in God and respect for God. Each member must have the habit of remembering God and bowing down to Him. It may take a minute or two, but those two minutes should be utilised.

We must understand that the family is a complete society, a complete nation. Even though its size is small, but all the problems which are faced by a society and a nation, also exist for the family. For a comprehensive development of our personality, and for purifying our qualities, nature and deeds, the effort for creating an ideal family should be considered an important experiment in our life. It is a kind of service to the country, society and the whole world in a mini-form. The salvation of self and family-members lies in this only. Needless to say that to achieve success in this experiment, first we have to reform ourselves. This desired second step of forming a decent, integrated family will prove a very important link towards the formation of a new era.

Formation of the Society

For an individual to be happy, a developed society is essential. This developed society does not automatically get formed. It has to develop a group of good leaders. When the number of better men reduces and the creative efforts of maintaining excellence in the society become lax, then the level of the society comes down and when this happens then people in that phase of time also become fallen and weak and helpless. A good society creates good individuals who in turn create a good society. Both are mutually dependent.

If the society is full of immoral, undesirable and criminal elements, then their activities will not allow the goodness, the excellence of any saint and gentleman to be unaffected. A perverted society creates

unlimited perversities and innumerable types of conflicts. And no ethical person can remain untouched by the effects of these perversities and conflicts. He will become a victim of direct and indirect attacks. In a society full of bad social customs and traditions, a reformer with ordinary morale will hardly utter a word before he is swept away by the masses. The corner-stone of social reformation is 'vichar-kranti' or revolution in thinking without which social reformation cannot be achieved. Without gyan-yagya (a campaign for the spread of knowledge) we cannot usher in an era with the possibilities of peace, happiness and progress everywhere.

Man has become highly selfish and individualistic. What should be our contribution to people's welfare and social

uplift? In a way this matter has been forgotten. Spiritualism is trapped in trying to achieve miracles, going to heaven, liberation and fulfilment of desires. Nobody now remembers that spiritualism is in fact for people's welfare. For social reformation we will have to become crusading soldiers on the fronts of organisation, propaganda, creativity for resurgence of goodness and struggle. For this man must make maximum contribution of his time and means. Only such courageous men can undertake the great and extensive project of social reformation.

**Self -study (Swadhyay), a necessity
in daily life**

For individual excellence, the biggest requirement is of that thinking which beside being fully soaked with idealism is also inter-woven with our liking and faith. This

purpose can be fulfilled in two ways: One is long-term close contact of great men of great integrity and character, and the second one is daily study and reflection on their thoughts. The first way is very difficult in present-day conditions. As it is, philosophical great men are fast disappearing. Crooked, fraudulent, deluded and fallen men have taken hold of religion. A person in their contact, instead of receiving guidance, goes astray. Those who are proper, are so very busy in trying to reform the current situation in the society that it is not possible for them to allow their time and contact for satsang (religious discourse). Therefore those lucky ones who can get the contact of honest great men, they have to be content with whatever little time available. In to-day's conditions the

possibilities of long-term contact with good, honest, great men are few and far between.

That atmosphere which can give us the proper light for leading a profound and excellent life can be kept around us through swadhyaya (regular daily study of scriptures). Much more than our efforts for food and clothing, we will have to be more eagerly involved in swadhyaya for satisfying the mental and spiritual requirements. The moral principles gleaned from daily study of scriptures should be applied in our daily deeds, because from our conclusion regarding the conditions all around us, we are tempted to adopt base beliefs in our activities. If this bad influence is not cut away, then a person with ordinary morale will see benefit only in wickedness, intelligence and using it in applying to bad deeds.

To-day's problems are the result of man's wicked thinking

The basis of downfall is perversity in thinking. Living in want, indigence, grief and sorrow, malice - all these maladies are going from bad to worse. Their root cause is the fallen level of thinking.

To-day we find individuals immersed in too much anxiety and pain and the society ravaged by innumerable problems. The only reason behind the atmosphere of unrest, doubt, suspicion and discontent that we see everywhere is increase of wickedness in man's thinking and such thinking turning to wicked activities. If this tide can be blocked, if persons can be trained to explain the morality of idealism, then situations can be completely turned around. People's capacity, currently engaged in divisive, immoral activities, if turned around and engaged in resurgence

Good literature has given the opportunity to innumerable persons to be elevated spiritually and to become spiritually strong. Inspiring literature always helps in the development of personality, character, morale and in spiritual development. Thus inspired, innumerable persons have been able to break away from the bonds of inferiority and become great. Well, swadhyaya (regular study of scriptures) too has been given a status equal to worship, rituals, keeping fasts and charity etc.) People accept story-books of irrelevant and absurd ancient stories as religious books and with the background of 'old is gold', repeat them regularly by rote. But for proper swadhyaya only that selected literature will be proper which provides practical guidance for cleansing a

person's qualities, deeds and nature. The conditions of to-day's society and the individual are different from those in the ancient times, therefore their solutions too should be in accordance with them. In every era, thinkers, philosophers, visionaries and angels in human form are born to guide the people according to the prevailing conditions.

India's role in world - peace

Based on years of worship and years of proximity with divinity, my trust is strengthened in the belief that in the coming days, India will make extra-ordinary progress in all sectors. Not only that, but India will also play an effective role in raising other backward and downtrodden countries. India's eternal ancient tradition is also like that. When darkness and backwardness prevailed all over the world

in the past, India had made tremendous contribution in reforming the world order. In those days, learned Indian missionaries had gone all over the world and enlightened the people with knowledge and spiritualism. This time the same ancient activity will have to be carried out in accordance with the new conditions. Just as India succeeded in ancient days, so too will good results be seen of the current efforts.

The ordinary person is dazed about tackling the widespread mockery of morality. But divine awakening in India now confidently declares that the current situations will not last long and will not be allowed to continue.

India is the country which spreads its brightness in the world. This is its permanent role. This time it will have to do

extra work. It will not do merely to repel darkness. This time mental corruption and wicked conduct will have to be annihilated. This will start from our homes and will go on spreading uninterrupted all over the world.

In the coming days, people of the world will be astonished to see the transformation of this country which was once ruled by foreigners. How this country not only solved its own problems but provided extraordinary help in solving world's problems. These days the status of India's political situation and power is ordinary, but day-by-day India will become spiritually strong. It is going to be showered with such divine compassion that its capacity is very much more than the power of weapons or intelligence or money. This way India will be in a leading position to uplift others.

••• The time is now ripe when India will be able to solve its own problems although so many problems that stare at us make us very anxious that the future will be full of troubles, - not only troubles, but a deluge of troubles. I wish to assure all those who have such doubts that destruction will not be allowed to overcome development. The caravan of progress will not halt despite obstacles in the path. It will reach its goal and give the world an opportunity to live in peace. The day is not far when India will be in the forefront and help the world with miraculous results by solving one by one the problems of the world.

••• In the coming days, India will be leading the world. Only India can produce great men, because its cultural heritage and spiritual vision is so universal and deep that

for it, it is possible to usher in world peace and bright future. Such a great India is going to emerge from this very country that the entire world will come under its sway.

**Our duty and responsibility
in world's troubles**

The important basis for world peace is the sentiment of "vasudhaiva kutumbakam" (i.e. the world is a family). World peace has to be ushered in by peaceful means. Permanent peace can never be achieved with the power of weapons. Individuals or nations hope against hope for victory on the basis of oppression and arms. Man is a part of the society, society is a part of the nation and the nation is linked with the world. The existence of all is in danger without mutual co-operation. Peace is not possible with diplomacy. So long as goodwill is absent

from human hearts, goodwill and stability cannot be found in personal life and at international level. Instead we will have to rely on moral decisions and moral solutions.

Peace should be created through inner change in man. The root of wars and faults lies within us, therefore all the external efforts for protection will be useless.

The reason for the current poverty is the suffocating atmosphere surrounding us. Man is so much troubled by his habits in personal life that no path is visible which can free him and man feels like committing suicide. By blaming the circumstances, man can deceive himself for some time and lighten his heart, but that does not get any results. Our own faults, bad tendencies and bad deeds create terrible heart-burning, which turns our inner peace and equilibrium to ashes. In general,

every human being is terribly dissatisfied. With any onset of ill-luck, he becomes irritable and angry. The person resorts to such cowardly and immoral means as liquor and other intoxicants and adultery to forget his sorrow. But even that does not solve his problems. His troubles increase, not reduce. This is the pitiable picture of to-day's individual-life.

This India, which once upon a time gave happiness and peace found only because of pristine purify of clean hearts, has to-day morally fallen. Criminal tendency has increased so much because of grief and disease, hardships and clashes, living in want and poverty, dissatisfaction and malice that people are afraid of even their near-ones and friends. The solid support of high thinking and reflection has crumbled down.

Mean ambitions are creating mean situations. The man thinking of progress is falling by the day into the chasm of downfall.

In these unbalanced and destructive situations, only one question is present before mankind and that is, 'how to get rid of the snake of destruction which has coiled itself round our necks in the last few centuries?' How to revive the past situations which used to give peace, happiness and satisfaction? The answer to all these questions is only one, that is, to revive religious spiritualism, that religious spiritualism which will bring high thinking in man and make him perform ideal deeds. Tremendous efforts must be made for purifying the thinking of the people. Purification of thinking and sentiments - that is the only solution to innumerable current problems of all kinds.

The extremely important truth must be understood in the interest of India, the whole world and the whole mankind that we are at this cross-roads of life and death. Events are taking place at such a fast pace that a quick decision in favour or against must be quickly taken. We cannot afford to wait and watch and take action when the time comes. If everything is to be allowed to continue as it is, then we must make preparation for the all-engulfing destruction and think only from the angle that now total destruction is very near.

National duty

Three duties are considered as principal ones viz individual duty, social duty and national duty. The aim of the individual duty is the provision of happiness and comforts and also personal development. Under social duty is considered the progress of the individual and the society whereas under

of goodness and nurturing goodwill, then in no time the situations can change radically for the better. The current hell-like atmosphere can then change in no time to a heavenly atmosphere. Therefore we should grasp this very important reality which others are not aware of and get involved with all our heart for the removal of wickedness and re-establishment of goodness. This unnoticed effort may not get us any applause, but because of its usefulness its importance is so much that there are no words to describe it.

The 'Gyan yagya abhiyan' (campaign for spreading knowledge) is one of the most creative in history. Its method of working is to make door to door contacts and to provide healthy and proper solutions to the problems of the people and the society. After a 1000-year slavery, the thinking of Indian people has become very distorted and

national duty, individual, social and national - the progress of all three is included. Thus, with the observance of national duty, the remaining two duties are automatically nurtured. Therefore among the three duties, national duty is considered to be the most important. Serving the nation with mind, body, money, labour, means, profession, thoughts, art, science and religious spiritualism and to make committed efforts for increasing its peace, happiness and progress - this is national duty, it has been called to-day's most important duty.

The country in which man lives, grows and progresses right from birth to death, it is our duty towards it that we think of its development and uplift and adopt such ways and means which serve its interest. Only then shall we have discharged in real sense the obligations under which we are

indebted over the life-time to our country. Whatever be the type of debt, gratefulness requires its dischargement.

Therefore it can be said that the deeds with which our duty for the era can be maintained, the country can progress, the cornerstone for unity, equality and love can be laid - all these must be considered our national duty. Every person must get involved in these deeds and support and maintain his duty of service to the nation. It is considered the biggest virtue in adversity. We shall have to serve the nation by developing our moral qualities - only then will the country become strong.

Gayatri philosophy, the basis for the transformation of the era

The great power necessary for the total uprooting and expelling of the undesirable beliefs and in their place to establish

enlightened thinking, good thoughts, good deeds and humane sentiments, has manifested in this era in the form of Gayatri. The task of the incarnations in the past ages was comparatively easy because they had to fight individuals, but in this era when wickedness has taken dominance over men's minds and beliefs, that bright and profound power was required which can do the work by going into the depths of human sentiments.

To wash away the poison of immorality, dishonesty, lack of character, desires, avarice and mean arrogance which has spread in the society, widespread revolution will have to be created of yagya (prayers over the holy fire) Gayatri's prayer and studies. This is the basic aim of the manifestation of 'yug-shakti Gayatri' (this era's spiritual power of Gayatri) and the alert souls must consider it

their duty to fulfil this aim.

Gayatri worship has the outstanding power of replacing untruth with truth, darkness with light and ignorance with knowledge. Not only does it benefit the individual worshipper, but by collective worship of Gayatri, the entire society, nation and the era are influenced. No one can deny this solid truth.

Ordinarily Gayatri-mantra is looked upon as a prayer in routine worship, in which the Supreme has been requested to grant sadbuddhi (good intelligence) but people knowledgeable about the power of the word know that the 24 letters of this great mantra are seeds of 24 great powers which are capable of creating an upheaval in the entire universe. People have faith in Gayatri because they are familiar with it.

Gayatri-worship has been giving power and strength to the people of this country from time immemorial, and for this era it is like 'sanjeevani bootti' (resuscitating miraculous herb). Therefore its manifestation must be vigorously welcomed. If once the atmosphere is purified (with Gayatri mantra's vibrations) then the nation and the world will automatically get the dynamism of restrained, healthy and capable divine sentiments. This responsibility lies on those alert souls whose discretionary intelligence is capable of understanding a situation and who have the determination to fight traditions and orthodoxy. Once a person is released from that prison, then the all-powerful Mother goes on showering her blessings. All the elements that go to

make the country prosperous, happy and progressive, are all present in Gayatri. The only necessity is to carry the message to every person in each and every home and vigorously inspire people to come into contact with this great power. That itself is to be done these days.

A part of this special knowledge is present in crippled form. Its aspect of special knowledge is very very powerful and capable. This manifestation of Gayatri will be successful and meaningful if the light of this knowledge is taken to every home and the atmosphere all over the world made Gayatrimaya (immersed in the vibrations of Gayatri mantra). Then the energy will evolve which will be capable of keeping this country and the world clean, healthy and capable for a long long time.

Every person in close proximity with Gayatri-power should consider it his virtuous duty to commit himself wholeheartedly to spread the knowledge of Gayatri mantra to others. If this is done, then the manifestation of this great power will certainly be successful and meaningful.

The role of Gayatri Yagya in transformation of this era

The relationship between Gayatri and yagya (chanting of prayers with oblations into holy-fire) is mutual. Scriptures have called Gayatri as the mother of religion and yagya as the father. Both are considered as complementary to each other and inseparable. Only the co-ordination of good knowledge and good deeds raises the level of a person and society. Keeping this truth in mind, Gayatri, the Goddess of good

knowledge and yagya, the symbol of good deeds are considered as two wheels of the chariot of dev-sanskriti (divine-culture).

There are three meanings of the word yagya (1) Generosity of charity (2) coming together and organisation (3) worship of deities, selecting and supporting excellence. Wherever these three good activities are adopted, greatness and gentlemanliness will come up and problems will be solved in no time. All the necessary axioms exist in the form of the philosophy of yagya for the establishment of the tradition of yagya-worship. (As in ancient times) these days also one can experience how the process of progressiveness on the basis of religious traditions can go to the heart and be successful. And it is being experienced also.

The initiative of establishing the dynamic revolution of the era in the form of the holy

fire of the yagya is such that with its help people's sentiments can be roused for removal of undesirability and crudeness and the revival of culture and courtesy.

Yagya has its own science. It has such effect (because of the total interaction of its power, its special origin from Rigved, the mysterious procedures and collective good efforts) that it causes useful movements in the subtle astral planes. As a result of these divine vibrations the eradication of sickness, mental perversions and bad attitudes becomes possible.

Inseparably linked with Gayatri-yagya is the process of 'Dev-dakshina' (offering to the Gods) which means the pledge taken in presence of the holy-fire for discarding bad activities and adopting good activities. In the yagyas arranged by the Yug Nirman Yojana, those sitting around the holy-fire

and offering oblations have to offer Dev-dakshina and fill a printed form called sankalpa-patra (the form of pledge). This offering is not in the form of money but in the form of atma-parishkar (self-purification) which means discarding at least one personal bad habit and special efforts to enhance a good activity. Bad activity results from personal immorality, prevalent superstitions and wrong social practices. The removal of undesirability under each of the above and adopting what is proper - that itself is the purpose of the Dev-dakshina campaign. It can also be called the basis or support of creation of a new era and the fundamental purpose of the manifestation of Yug-shakti (the power of this era, i.e. Gayatri). The one and only purpose of an incarnation's manifestation

perverse, and many of their beliefs are not only useless but also harmful, but people consider these as traditions, still cling to them and thereby suffer from a variety of hardships. The purpose of gyan yagya (the campaign for the spread of knowledge) is to awaken the discretion of the individual to enable him to understand the difference between what is proper and improper and to arouse the courage to discard the improper and accept what is proper.

Transformation of the era by thought-reform

The foremost requirement of this era is reformation in thinking. If man's thinking is not changed in time, then this world will be destroyed. As long as the present condition of man's way of thinking is not altered and straightened up, all the efforts for establishing peace and happiness will prove unsuccessful.

has been the removal of adharma (irreligiousness and immorality) and establishing dharma (religiousness and morality). Only this thinking and action is present in the Gayatri from beginning to end. The Dev-dakshina part of the yagya is clearly the fulfilment of that aim.

Twentyfirst century, a century of women

Believe it or not, the future is passing into the hands of women. This has not happened by chance. Women have carried out deep penance since time immemorial for achieving it. By achieving the highest developement of their total powers, they have achieved this glory. Guru, mother, sister, and wife - in all these forms the woman has obliged man in countless ways and these countless blessings can be joyfully compared to divine blessings. Society to-day wants to repay those obligations.

Women's uplift is essential for proper moulding of individuals. Only then the moulding of the family and the creation of a fine society is possible. Woman is the life-breath of the family. If we have to think of our own and world's welfare, woman must be considered as man's equal. World's welfare can be thought of only after thinking of women's uplift. Both struggle and resurgence of a new era of goodness are together in this major problem; therefore for fulfilling it, extraordinary man-power, means and dynamic courage are required. The secret of man's progress lies in woman's progress only.

The times are dynamically changing. This is seen in the fast changes occurring with the passing over of 20th century into a new era. Simultaneously woman has recognised her own inner vitality, her own

inner strength. Woman herself is trying for her own uplift. She is not willing to spend her life at a level lower than man's. The support of time is with her. It will not do not to recognise her, nor suppress her. These days one can see a tremendous vitality of the people getting organised properly.

It is the Creator's wish that now woman should come forward and her superiority be once again conferred on her. It is His wish that woman should give the proof of her yalour and show by actual deeds how she has uprooted widespread backwardness and how she has replaced it with progress.

We are calling the twentyfirst century as the century of the woman because Nature is in her favour and from the viewpoint of special qualities, she is very

much better than man and simultaneously Nature is in the process of breaking the old order and creating a new one. Only the woman fits into this plan. This movement of women's uplift will make woman equal to man.

The cyclonic speed of the new era will rest only after liberating the woman from her backward, inferior position and making her capable of taking advantage of human rights. Woman will have her own independent existence in the 21st century, and she will get the opportunity of developing her own individual identity. In the coming days, not the colour of her skin and beauty, but her individuality will be considered as everything. The same amount of time and money will be utilised for girls' education, health, and developing their

skills, as is employed for boys.

Only such transformation will sustain and maintain the long-term role of yug-parivartan (transformation of the era). The main basis of the future 'satyugi parivartan' (transformation bringing goodness of thinking and conduct among people) will be that the entire leadership be given to woman-woman whom nature has made full of love, co-operation and compassion. Seeing that welfare lies in woman's power, we should not leave any stone unturned for furthering woman's power. One who has always given the proof of selfless love for husband, children and family at every step, she will create the same atmosphere in the area of her influence when given the leadership.

**We don't require leaders,
we require creators**

Outstanding persons are required for raising the level of the society and the country and for its progress in the right direction. Ordinary persons cannot bear this heavy burden. For this purpose, talented great men with leadership qualities are required. Only they are capable of giving good direction to the society. A person does not become an impressive leader merely by speeches from the dais - he has to perform certain deeds and discharge certain responsibilities.

To make the society progress, the leader himself has to be of pure character and raise the level of character of the society. In the absence of the above two, no society can go forward on the path of progress. A

society cannot exist without a leader and vice-versa, but to-day in every street-corner, we find a 'leader'. Just like the sudden flood of frogs during monsoon, we find the flood of 'leaders' in our democracy to-day. To-day we are not able to get the fruits of democracy because the 'leaders' do not allow us to be at peace. Even when there is no problem, they create new and new problems and do not allow us even to breathe in peace.

One thing is certain and that is that the society's and country's uplift depends upon the leaders. If the leaders become corrupt, then the country heads towards downfall, therefore at least from the point of our own protection, we should select our leader after proper inquiry, scrutiny and investigation. The root of many of our troubles can be the

wrong leaders chosen by us. Therefore the leader must be such who has the qualities of purity, friendliness, abnegation, truthfulness, remembering obligations and similar other qualities. The leader will be only that person who observes morality in conduct and makes others tread the path of morality. The leader is one who knows morality, which means the policy of going on the right path. One who cannot enforce his morality with discipline, cannot be a leader.

One feels that the generation of selfless leaders which served the country selflessly with their talents has vanished. To-day the so-called leaders are found chattering away-like frogs suddenly coming out in the rain - in streets, hotels, bazaars and clubs, chewing betel-leaves and giving spirited speeches. They are getting their sustenance

from some post or a shelter of some political party. The crowd of such leaders is increasing whereas the number of citizens in the real sense is decreasing. The intention of those persons will naturally be suspect when they say that nothing can be done without the authority of a post or power or money. Gandhi, Vinoba, Loknayak Jaiprakash, Ishwarchandra, Raja Rammohan Rai and innumerable leaders like them remained miles away from any prestigious post and yet worked for society and culture. Thus the demand of the times is not for revolutionary leaders, but of such public teachers who involve themselves totally and work without rest for the effort of creating enlightenment in the public mind. Therefore it is the demand of the times that not leaders but creators are required.

Needless to say that this great work is not possible by selfish, greedy and power-hungry leaders but by sentimental creators who can be like the corner-stone or dissolve like the seed to sprout forth, and maintain their role for nav-nirman (resurgence of a new era and order of goodness) and who have no personal ambition nor any desire for name and fame. For permanent benefit, inner peace and satisfaction, there cannot be any better endeavour or worship than this for the society and the country. All of us must ask our leaders to be creative persons rather than leaders in name only and we must honour and support such creators only.

**Give five gems in heritage
to the children**

Orderliness peace and progress of a society depends on its citizens. The

The only reason for all the perversities, obstacles, grief, sorrow, dualities, conflicts, wants, crimes and diseases is that our thinking has been vitiated. The reason for all the wars is vitiated, wicked thinking. Even if all the facilities are available and still our way of thinking is not proper, then the individual will receive only unhappiness and cause unhappiness to those in his contact. The reason for our physical, mental, economic, familial, social, national and international problems and troubles is the impure thinking of the people. If the reasons for the mistakes are not tackled, then the efforts for reformation is like watering a dired-up tree.

Therefore if a real solution is to be found for the current problems, then we have to conclude that it is essential to change the

character of the citizens depends on their upbringing and character-formation during their childhood. The upbringing of children cannot be done properly until the parents obtain the proper knowledge about it. To have children is not a matter of good fortune. Only when they become knowledgeable and worthy, then it is a matter of good fortune. Parents leave behind a legacy of wealth, fields, agriculture, gold and silver, money, trade etc for their children. It helps somewhat in carrying on their life, but all these things are irrelevant from the point of view of development of character. When the character is of a low level and the person is in the grip of laziness and procrastination, the heir wastes away the wealth or otherwise Lakshmi (the Goodness

of wealth) leaves his abode because she finds him ignorant and disorganised. He can never have peace of mind in his life. Those who want their children to be really happy and their futures bright, it will be proper for them to imbue their children with good qualities. This bestowing of good qualities is possible only for those who themselves have something of their own. Only the rich can leave behind money for their children but only a virtuous person can leave a legacy of developed character for his children.

Children's understanding is undeveloped, they are not able to understand lectures properly but their power of imitation is very strong. They easily learn whatever they see and immediately imitate it.

1. The lesson of toil : If we wish that

our children do not become lazy and do not shirk work, then we must put before them the example of toil and involvement in work and just like us, prepare a time-table for them to be involved in some work.

2. Generosity, a divine quality :

Generosity is another virtue. Children usually fight with their brothers and sisters. They indulge in quarrels and grabbing and snatching for items of food and drink, toys or some other things. This habit should never be encouraged, instead they must be taught to share sweets etc with their brothers and sisters and then eat. Nobody can destroy peace and love when there is a policy of forget and forgive, remembering one's duty and forgetting one's right. Generosity is the biggest guarantee for peace in the family.

3. Cleanliness and simplicity :

Cleanliness is the third virtue. One's things should not be out of place. Clothes, shoes, vessels, books, pen etc are normally thrown here and there by children who immediately forget, and go about their work. They must be taught that only after completing one work another work should be undertaken and untidiness should be despised.

4. Good use of time :

Working by a time-table in daily life is an important quality for putting human-life to good use. Most people do not understand the value of time. Enterprise is the other name for the good use of time.

5. Courtesy and gentlemanliness :

Politeness, gentlemanliness, courteous conduct, pleasant speech, goodness - these

are the qualities by which other people get attracted to us, have compassion for us, become our admirers and become cheerful in our company. The quality of making others our own lies only in honesty and goodness in dealing or conduct with others. In the school that is family, the practise of goodness, gentlemanliness and pleasantness must be taught to the children from childhood only. The elders in the family when talking to the juniors should address them with respect.

**Students themselves should
create their own future**

Every student should feel that he is going through such an important phase in life that it will play a determining role in shaping his future. Student-life is the

most useful and proper time for character-moulding. The age of youth suffers from the peculiar malady called "josh adhik aur hosh cum" (i.e. too much strength and too little sense) and because of this malady it is very easy to be pulled by any attraction during growing years. During these years the youth is easily attracted by the thrill of undesirable activities and addictions. A wicked person creates situations of grief and sorrow for self and relatives and can lead only a hellish life. Personal welfare lies in adopting creative, gentlemanly, good activities. The possibilities for development lie in gentlemanly activities. If all the students lead a life of celibacy, simplicity, thrift, good use of time, firm resolve, courage, labour, balanced mind, cheerfulness,

politeness, virtue and gentlemanliness, then they will develop innumerable extra qualities, which will make for them, a bright golden future.

Youth should control themselves

The youth of the new generation should not lead a life of indifference. The upcoming youth will have to play leading roles in the forthcoming days. The burden of leadership will be on their shoulders. All prosperity, progress, peace and goodwill depend on man's good qualities. Men with bad tendencies lose the wealth handed down to them whereas men with good qualities search out a thousand roads to progress even when they are in down-and-out situations.

Youth of cultured and developed nations are making sizable contributions to the

stability and progress of their nations. Their activities are in creative directions. We should follow their example and make every effort for a bright future for India.

By reforming ourselves, we should make an important contribution to the effort for 'yug parivartan' (transformation of the era). This is the demand of the times for the up-and-coming youth.

Revival of the pilgrim-centre tradition

In the vast field of religious observance, great importance is given to 'teerth-yatra' (journey to pilgrim-centres). It is mentioned in many scriptures that pilgrims get the benefit of being freed from their sins, attainment of virtue, attainment of heaven, liberation, benevolence of the deities etc.

All of us know the current ironical situation of pilgrimage-centres. There is

neither faith in the pilgrims nor an opportunity to know and be inspired. There are no rishis (savants who have performed penance) nor any institution with an organisation for learning atma-sadhana (self-realisation), for performing penance, for purification of self, for 'satsang' (meeting religious saints and scholars for discussion and discourse), consultation and advice, proximity of religious persons and donation to the deserving. In such circumstances, their importance is becoming foggy day-by-day and it is not surprising that the pilgrim returns tired, dejected and lacking in faith.

It is the duty of all of us to remove the perversions, ironies and ostentation in religious traditions and pilgrimage centres and to revive philosophy. If this is done,

then there is no reason why their fruits - as mentioned in scriptures - will not be seen.

Observe the best traditions

Scriptures have so beautifully divided into phases the course of human life for saving the human being from painful situations that man can get the full joy of human life and yet not get any occasion for making his future dark for indifference to God or being burdened under His obligations. This arrangement is before us as the special activities in the first and second halves of life. Four phases of life are ordained in Hindu scriptures - these four phases are brahmacharyashram (student-life with celibacy), gruhasthashram (life as a householder), vanprasthashram (or gradual detachment from physical world and doing social work) and sannyasashram

prevalent pattern of thinking in the world. Moral and cultural revival is possible only on this basis. Except for this there is no solution for world - peace. The foremost requirement of this era is an all-round revolutionary-thinking, a complete change in our thinking. whether achieved to-day or after a thousand years, there is no other way except this. All of us must make effort in this direction according to our capacities.

Spiritual development

Creating a new order should start with one's own self. 'Preach others but practise not' may be alright in other matters, but when it is a question of cleansing people's minds, the cleansing must start with one's own self. The sooner we learn the truth in depth that excellence is not achieved by preachment but by conduct, the better.

(renunciation). Among the four phases, brahmacharyashram and gruhasthashram are meant for worldly achievement and enjoyment by developing your strength through people's co-operation. It is also mentioned in the scriptures to discharge one's obligations in these first two phases, but the second half of life is considered essential for discharge of obligations. Vanprasthashram and Sannyasashram are included in the second half. They are as useful and essential as learning, marriage and earning money in the first half.

It is seen that people despise those people who cannot study, cannot get married or cannot earn money, as unsuccessful, but it is really surprising that those who are indifferent to their duty for the latter-half of life are not looked down

upon. Actually such persons should be criticised just like criticism heaped upon a boy who shirks going to school or criticism on man for his vagrancy and not earning money. One who does not discharge his debt or obligation despite an opportunity, whose desire is to take loan and run away, such a person loses value in the eyes of others. Similarly a person, who , on attaining the age of 50 years, does not accept the duty of serving others, it is but proper if such people are declared as social-culprits and socially boycotted. Committees of castes and clans punish a person by outcasting etc when he breaks a rule of their caste or clan. It would be much better if the householders - who wish to wallow like worms in the mud of desires and passions - are also punished likewise. As soon as the eldest children

become mature enough, family responsibilities should be gradually transferred to them. As soon as we feel confident about the eldest son's capacity to look after the family, then most available time should be employed in discharging societal debt. This itself is the purpose of the 3rd phase of life, called Vanprasthashram.

**Call to outstanding personalities for
yug-parivartan**

(transformation of the era)

In Gita's Chapter, titled Vibhuti-yog, Lord Krishna has shown with examples, that He gives a special part of Himself in people with outstanding personalities. As such, just like animals, people too carry on their lives, but those who have special powers, special talents, only they can carry out important deeds. Therefore in

sentimental creative campaigns like ushering in of a transformed new era, their presence is essential.

1. Sentiment (Religion and spiritualism) : People influenced by the ancientness and philosophy of religion are advised that for increasing the number of followers of their sect, they should not waste their energies in the enthusiasm for converting others to their religion. Our constant effort is for creating mutual tolerance and harmony among religions. Let them have their own forms, but let them be part of a world-religion and plan and use their influence for character-building and welfare and understand that the traditions are of little significance.

The vast amount of money and manpower invested in religion and spiritualism.

as well as their influence should not be allowed for nurturing selfish and personal interests. The power of religion is equivalent to political power and its power should be used in creative directions. For this purpose the book 'Yug rishi ka adhyatma, yug rishi ki vani mein' (The spiritualism of this era's savant in his own language) should be read.

2. Education and literature :

Religious education, moral education and education for creation of new ideal sentiments - these are complementary to purity of mind. Such education must be conducted at public level and not limited to the few. Similarly people have to take in their own hands the task of adult-education. Cleansed outlook, character formation in these difficult times, the innumerable

problems for the formation of a good society and their solutions, creation of a tremendously powerful atmosphere for the good of the world-family - only the schools at the public level will be able to attain these purposes. If elders past the age of fifty years can be encouraged to work for public-welfare, then a lot of work can be carried out in this direction.

Literateurs are being asked to use their pen in this direction. Poets have been asked to write fiery songs capable of rousing the people from their torpor. Story-writers can do the same through their stories. Journalists should start giving place to such writings in their papers and magazines. Money and talent-both are required for the publishing profession. Not only the writers but also the publishers, when they join this field, then

with their co-operation and harmony, some work will be done. People are to be directly and indirectly inspired in this direction. For detailed information the book 'Awake O talented' should be read.

Rousing the sentiments through performing arts

Let these schools promote highly inspiring songs, and during every occasion for celebrations, these songs should have priority. The booklets of fiery songs are available everywhere. Let the following be carried out everywhere: music meetings with the singing of kirtans (hymns), lectures, chorus, action songs, dramas, dances etc and let them carry on the essential task of public welfare through entertainment. Publication of pictures by itself has become a big business. Calendars

and pictures are sold in large numbers these days. If inspirational events can be printed in them, they will be of great help in moulding the public-mind. Greater co-operation of picture-publishers is required for this purpose.

More than the combined number of newspaper readers and radio-listeners is the number of cinema-goers. If this cinema industry is in the hands of discretionary and far-sighted people and if they use it for cleansing the public's mind and creating an appropriate atmosphere for ushering the new era, then the results can be astonishing. If the outlook of the people already in this industry can be changed and new people enter this industry with new investment and new zeal, then so much work can be done that it is difficult even to imagine at this stage.

4. Science

The achievements of science are astounding. It has created a surprising increase in the facilities for man but it is also true that their misuse has caused untold harm. In the field of weapons-manufacture, gases, rays and atomic-weapons have caused the tragedy of putting the entire world at stake. If these discoveries and inventions are limited to creative purposes, their fruits can create heaven on earth. The biggest task before science is that it should harmonize with spiritualism and prove that the source of power does not lie in atomic power but in the power of the soul.

5. Political power :

Those who have political power in their hands or will have in the coming days, they should forget narrow nationalism, or

appeasing the people of their territories and think of peace and happiness in equal measure for the entire world.

It is the task of governments to battle against immorality, exploitation, crime, bribery and corruption. They can also do quite a lot for removing unemployment, illness and poverty. For this purpose the selfishness and immorality which have taken deep roots in the bureaucrats, clerks and peons will have to be completely uprooted and thrown out. For this the voters in democratic countries will have to be specially explained their duties so that they become successful in electing worthy representatives for good governance.

6. Wealth :

These days talented people give the

Speech and writings can be effective to an extent for teaching others. The real influence comes from the preacher's conduct. People do not have the courage to tread a thorny path unless they have an ideal before them. Physical information can be obtained through speech and writings, but not so with subtle and spiritual information.

One must think seriously every day for a long time on the following four basic philosophical principles of spiritual development.

1) The first truth of looking at one's own self i.e. the soul, is to think of oneself as a very pure part of the Supreme and to think of the mind and the body as completely separate from the soul and to think of them as merely the vehicles and instruments of the soul.

formost importance to money. There is no doubt about the power of money. There is no fault by itself in wealth, the fault lies in its misuse. Doubtless this wealth is to be condemned if it is used in luxury, in satisfying the ego, in hoarding and leaving behind in legacy for children and grandchildren. The coming days will witness a society based on equal distribution of wealth. When the society works on the basis of 'work to capacity and availability of means according to necessity', then not the individual but the society will have the right on wealth and there will be no rich or poor.

The flow of Yug Parivartan (transformation of the era) is going on according to divine inspiration. People co-operating in it will not be at a loss, but

will benefit. Nobody should be anxious about losing one's money or investment. That will remain protected and more interest will be available from banks. At the same time, an opportunity presents itself for service to the people by which there will be endless extra-ordinary satisfaction.

7. Personalities :

Personality is a special and extra manifestation. The characters of some people are so courageous, energetic, friendly, skillful and impressive with an ability to see minutely, that whatever work they undertake, they push it forward with their will-power and practical ability and successfully complete it. Only the talented personalities are seen to be successful saints, political leaders, social workers,

literateurs, artists, professionals and organisers. Talented personalities too carry out the bad deeds of robbery, stealing and deceit. They too are seen as army commanders, and brave soldiers in the forefront. Revolutionaries too come from the same level of people. For carrying out the innumerable tasks of 'Yug Nirman' (ushering in a transformed era) only such talented personalities are required. Wherever such personalities exist, they are invited to utilise their God-given powers in constructive transformation of the era - instead of wasting away in destructive activities - so that their talents develop and their personal and entire world's welfare is achieved. In this relation, we too have to carry out one work, and each one of us has to do it. We have to note down the

names and addresses of all those intelligent persons with the above mentioned seven qualities and we must see to it that at least they are informed about the activities of our mission. If the members of the mission desire this, it will not be difficult for them to contact talented persons in their areas and show them how an extremely important campaign of this era is working for the future of mankind and therefore it will only be in their interest to fall in step with this work.

My prediction for the future

Now we are talking about the future in which the uprooting of bad activities, removal of wants and increase in goodwill take predominance. Science can perhaps not achieve this task even with lots of efforts, but it can be confidently said that if there is

extraordinary increase in good thinking, character-formation and excellence in dealings and transactions, then all those problems which are considered as destructive calamities will go on solving easily by themselves.

Such a surprising transformation will occur in man's sentiments and actions, that man's capacity - engaged in misuse - will be put to good use and produce such beneficial results that they can be termed as return of 'satyug' (era of goodwill, goodness in thinking, good deeds and religiosity).

Nobody should have doubts that in future, science will stop producing bad activities, because sources such as mineral oil (petroleum) and electricity-production will dry up. When this happens, how can

science survive? People will have to return to natural way of life, where there will be no opportunity for perversities.

Science will be alive, but its name will not be material science but spiritual science. With the adoption of its support, all those problems will be solved which appear so terrible to-day. Those wants, in whose absence man is continuously upset, doubtful, anxious, troubled and suffering from terror, will be fulfilled by nature. In the next century there will be no wars, no epidemics, and no necessity to worry because of shortages due to population-increase. Awakened woman will herself reject production of children and will employ her energy (which would otherwise have been wasted) for those purposes which are extremely essential for increase

in prosperity and goodwill. The atmosphere in the women-dominated 21st century will be such as can be called the work of the combined power of the deities Saraswati, Lakshmi and Durga (Saraswati is the Goddess of learning, Lakshmi is the Goddess of wealth and Durga is the Goddess of power). Education will not be merely for getting a job to fill the belly, but in its novel form, it will fulfil its role of making people honest, profound and impressive.

It is not necessary to ask or know about the plans and proofs of how this will be achieved. There will be extra-ordinary showering of the subtle and all-pervading divine power on the vital forces sustaining the current situations and will go on bringing such changes easily which can be

called the spring season of a new era or bright future with a return of the 'Satyug'. The background for the above changes is being prepared these days.

Introduction to the angelic couple

It so happens that in the history of mankind the Supreme manifests in many forms at the same time for reformation of not just millions, but of all the people on the earth. Revered Gurudev can be seen as one such incarnation which manifested from era to era as incarnation as well as Guru. Spreading enlightenment on a colossal scale during a life-span of 80 years, the incarnation merged with that subtle vital group of rishis (savants) who are committed to bringing the transformation of this era in a short while. The Rev. Mataji was a form of Shakti (power) which

sometimes manifested as Mahakali or Mother Janaki, sometimes as Mother Sharada and sometimes as Mother Bhagwati to accompany the benevolent rule of Lord Shiva. She too has now merged in subtle form with her Lord. To-day both of them are not with us in physical form, but they have left behind monuments for human reformation in the form of Shantikunj Haridwar, Brahmavarchas-Haridwar, Gayatri Tapobhoomi Mathura, Akhand Joyti Sansthan, Mathura and Yug Teerth Aanwalkheda (Agra) and also battalions of volunteers committed to carrying on work of human enlightenment and reformation.

Gurudev's real evaluation will be done by historians after a few years, but if to-day someone wants to experience his

presence, he can see him in the form of the vast ocean of life-giving literature written over 50 years, which together weighs more than the weight of the body of Rev. Gurudev. On reading it one feels as if the Rev. Gurudev has written it by dipping the pen in his own blood. Each word touches your heart and changes your thoughts. He has in this way transformed millions of men and women by touching their hearts and minds. The revolutions of Rousseau for democracy and of Karl Marx for communism pale before his writings. His writings can fill an encyclopaedia. Looking at his multifaceted personality and his fields of work, one cannot decide what to write about him because his area of work included the following and much more :
Organiser, seeker and devotee, enlightener

2) The second spiritual truth is to think of the human life as the pure gift of God for the purpose of public good.

3) The third big truth is - to achieve the life's objective of achieving completeness from incompleteness. The chasm between God and the soul can be filled only by removing one's faults and deficiencies. Only by adopting the policy of excellence in thinking and ideal behaviour, does the person get the opportunity of spiritual elevation to the level of God.

4) The fourth big truth is to think of this vast universe as a concrete manifestation of God and to make sincere efforts in spiritual endeavour for spiritual enlightenment.

Only these four truths are the central points of the science of spiritual endeavour. If we want to usher in a new era, we will first have to concentrate on spiritual development.

of millions, reviver of Gayatri's study and worship, reviver of the tradition of 16 sacraments, a loving father to his followers, a relentless campaigner for the awakening of women's power with boundless compassion for them, single-handedly creating the colossal Gayatri-family of over 10 million followers.

As a result of the dark era of ignorance because of a thousand years of foreign domination over India, perversities have increased so much in our thinking that all the efforts for progress simply fall flat. All the plans for reform and progress become unsuccessful because of weakness of character. We will have to go to tremendous lengths to campaign for 'bhavnatmak navnirman' (resurgence of good thinking, and good sentiments) that

it will immerse the public-mind in the courage and commitment to good character, idealism, goodwill, tremendous hard work, and adopting what is proper. The path to progress will open up in proportion to the success of this movement. The mysterious background to the colossal form of 'yug nirman andolan' (the movement for the resurgence of the era of goodness and new order) is known only to the few, but it is definite that this movement will be profound and colossal and will be completely successful. Who and which institutes get the honour for this success is not important, but it is going to be certainly carried out. To-day the need is felt of those strong hands which will be capable of carrying on this momentous task.

The last phase of this movement will be strugglesome because demoniac tendencies will not be eliminated by mere politeness and request. This will require fighting at every step. Individual desires, passions, narrowness, selfishness, hedonistic living, shirking work and discourtesy have to be fought at the level of self-formation through personal efforts. Perversities of individuals, family, society, nation and the world will be fought by the weapons at that level only. The yug-nirman andolan (movement for the resurgence of the era of goodness and new order) with the aim of total change has now come near the threshold of projects requiring struggle. This is the last phase of the movement in which the entire movement has been divided into two parts. Creative or constructive

movement is in the first part whereas the second one consists of movements requiring struggle. Brief information on these movements is given here.

Creative or constructive movement Nurturing Faith

Only a person with faith can be a true revolutionary. Imposed change is not permanent and if people do not have faith in changes, then the source of joy, enthusiasm and cheer among the public, dries up. Revolutionary saints-savants have been born only in India. Whether a people's-movement will be successful without religiousness and faith is always doubtful. If the soldiers of this movement are full of faith, if they feel the presence of God in every animal, then they will serve every animal by thinking it as a service to

God. If faithful soldiers make every individual a person with faith in God, if the nectar of this faith pervades the society in the form of love, brotherhood, sincerity, pity, compassion and co-operation, then there will be no necessity for other movements. Wherever the sentiment of faith in God will reach, transformation of the society will be seen.

(2) Movement for nurture of health

The creation of a cheerful society depends on the physical, mental and spiritual health of its people. The movement for the nurture of total health should be spread to every individual of the society. Just as for physical health proper food and activity are essential, similarly for mental health, purity of the mind through the removal of bad tendencies and

bad emotions is essential. Overall, only healthy individuals can join and co-operate in a struggle. The main project of this movement is to give information to people about the rules of health and the methods of remaining healthy.

(3) The movement for awakening women

Man has not achieved anything but lost something by keeping half the population of the society backward and crippled. This movement of this mission is different from the 'women's liberation, movement' of the west, where their movement liberates women for shallow and corrupt conduct. As opposed to the above, the 'Nari-Jagran' (women's awakening) movement makes her familiar with her glory and her spiritual wealth and gets her the respect due to her, and demands the removal of unnecessary

restrictions imposed on her. At the same time, the movement alerts her to her deeds. For example, nurturing good tendencies in children and family is possible only by a progressive woman. Society can be transformed if unnecessary restrictions on woman are removed and she is given every opportunity for progress. The 21st century is coming as the 'century of the mother.' Woman will not only achieve her glory but will also make surprising achievements in this century.

Movements involving struggle

(1) Movement for nurturing good activities and removing bad activities

If the culture for good activities spreads in the society, then the roots of bad activities will be removed. This movement will make us struggle with ourselves. We will have to

struggle against our own bad activities as well as the bad activities of our near ones. We will have to struggle against superstitions, wrong beliefs and bad activities in the society.

(2) Movement for removal of bad social-customs

Most people in the society do not undertake their activities with discretion and discrimination. Most people follow traditions without testing them with logical thinking. Too many of these bad social customs are harmful for the society. Dynamic and strugglesome persons will be required for uprooting these social evils.

(3) Movement for liberation from addictions

The addictions of tobacco, liquor etc are making the society hollow. These addictions play a very big role in making the man

physically and mentally unhealthy. For the removal of destruction of family because of quarrels within the family and for the removal of crime within the society, if the society can be freed from addictions, the resurgence of a new society with goodness will take place.

(4) The movement for the removal of mad spending during marriages :

Among every religion and every country of the world, marriage is a normal occasion without expenditure, but unfortunately, this important religious sacrament in the Hindu society has been filled with so many perversities that the original sentiments of this sacrament have been completely lost. The manner in which the demon of dowry has gripped this holy occasion requires the most powerful efforts for its removal. Expensive, nay extravagant

marriages reduce us to poverty and dishonesty. For detailed information, the Yug Nirman Yojana's 'Kranti Visheshank' magazine (special issue on revolution) and Kranti Pustakmala (the series of booklets on social revolution) should be seriously studied.

The clarion call of Mahakal

Understand the value of time and utilise it in God's work. Bhagwan Mahakal has called you. He has called you for the purpose of solving the world's problems and for uplifting the wayward ones. He wants you to surrender yourself for these big tasks. If you do it, you will get tremendous satisfaction, cheer and honour. This is the testing time. If you have courage and your discretion directs you accordingly, then go ahead. Utilise your time in the big task of resurgence of the era. Your courage will prove its importance

Formation of a family

The second step in this campaign is formation of the family. By and large every man creates a family. Those who do not marry, they live with their parents, brothers, sisters etc. This also is their family.

A unit consisting of wife and children is not the only family. Those who have renounced the world and become saints, they also form their groups, sects, ashrams (hermitages) etc. A tradition of Guru-shishya parampara (the Guru handing down the chief position to one of his disciples in succession) starts and a family of followers is created. If an industry is created and run with high ideals, the workers and associates become family-members. The relationship between students and teachers is in reality a family-relationship. If one develops a little more

just as it proved for the legendary Hanuman and Arjun of yore and fulfilled them.

After reading this booklet if the desire arises in your heart for doing something for the uplift of society, nation, culture and removing the hardships troubling the society, then you can, (through the medium of the following plans and projects) take part in the resurgence of the era.

1) The followers of the Gayatri mission have organised Yug Sena (the army of the era) locally for the purpose of playing active role for resurgence through seven revolutionary tasks. All the members of the Gayatri family are requested that they organise men and women with revolutionary thinking and make them read this book and organise a group for the Yug Sena (the army of the era). For this purpose kindly get by post

the form taking the pledge and the folder on how to organise, from Yug Nirman Yojana, Mathura - 3. Detailed information on the 7 revolutionary tasks has been given in the Kranti Visheshank (magazine's special issue on revolution). Read it yourself and make others read it.

2) The direction and inspiration for the activity for the seven revolutionary tasks reaches all the members of the Gayatri Mission, every month through the magazine. Therefore it is essential for the soldiers of 'the army of the era' to become members of the magazine. The sooner they become members, the quicker the spread of the revolutionary thinking in the society.

3) Those who have discharged their responsibilities to their families, those who have retired or whose eldest son now looks after the family-business, such persons should get organised and utilise this latter

part of their lives for social-service, and send us a list of their names and addresses.

4) Spreading good thoughts to the common man is a great service in this era. The thinking of Yug Parivartan (transformation of the era) can be carried to every person in the society only through the medium of literature. 'Shriram Jhola Pustakalaya' (i.e. Shriram shoulder-bag library) came into being after years of experience and has proved very successful for this purpose). All members of the Gayatri family should carry on this work according to their capacity. You can get free of cost the folders etc. for this project by post.

We hope that you have found this book useful. It is your duty to carry the thoughts - which inspired you - to others, so that others too can get inspired to associate themselves with this great work.

Therefore you are requested to donate money according to your capacity, or collect money from near ones, relatives and friends and order this booklet for distribution among maximum people. Kindly keep us informed about your efforts. We eagerly await your letters.

Time is available for everyone. Some people are able to understand the opportune time and some are able to see it. Those who see, understand and utilise it properly, only they get the benefit. Keep a part of the time for yourself and the rest of the time for the society, country, religion, public awareness and public welfare. This is the time of the confluence of two eras. The era is changing and soon another century will dawn. Sentimental people like you are very much required at this juncture. Everyone among us must involve himself

with total will-power for the success of the above projects.

**Literature published by Yug Nirman
Yojana, Mathura**

In the coming days we have to show to the world, what the new world will be like, how the world will change and within no time, how the pattern of thinking of the people will change. On the indication of Mahakal, we have to make this world a new one. We are creating the literature for the 21st century for this purpose. Only this Divine Inspiration is behind our co-ordination of these truths and our current writings and future-writings by others.

Yug Nirman Yojana has been publishing from time to time the profound literature penned by the Revered Yug Rishi (savant-sage of this era) Pandit Shriram Sharma Acharya. These days thousands of books are being published

on the following subjects - Gayatri vidya (study of Gayatri), spiritualism and meditation, worship and spiritual endeavour, the formation of the individual, formation of the family, formation of the society, formation of the child, resurgence of the era, awakening the women, revolutionary literature, morality, protection of health, stories, sacramental rituals, songs, music, Matrusatta shraddhanjali pustakmala (108 books) pragya laghu pustakmala (203 books published, with a goal to publish 365 books). Besides these, four Veds, Purans, Upnishads etc. all ancient scriptures in translated form are available. Every word written and spoken by Rev. Gurudev has been published in 108 volumes. Detailed list of books can be ordered free of charge from Yug Nirman Yojana, Mathura - 3.

OUR OTHER ENGLISH PUBLICATIONS

1. Gayatri Sadhana—the Truth & Distortions.
2. The Life Beyond Death
3. The Folly of the Wise
4. Recitation and Meditation
5. Problems of Today—Solution for Tomorrow
6. Gayatri-- the Omnipotent Primordial
7. What am I ?
8. Super Science of Gayatri
9. Gayatri Sadhana—Why & How
10. Reviving the Vedic Culture of Yagya
11. Extrasensory Potentials of the Mind
12. Eternity of Sound and the Science of Mantras

For detailed list of books contact :

YUG NIRMAN YOJNA

GAYATRI TAPOBHUMI,

MATHURA-281003

Phone : (0565) 2530128, 2530399

Printed By :

Yug Nirman Yojana Press, Mathura.

The principal magazines published by the mission :

(1) Akhand Jyoti (Monthly)

Annual Rs. 108.00, Life Membership Rs. 2000.00

Akhand Jyoti English (Bi-Monthly)

Annual Rs. 78.00

Address : Akhand Jyoti Sansthan,

Ghiyamandi, Mathura-281003

Phone : (0565) 2403940

(2) Yug Nirman Yojna (Monthly)

Annual Rs. 54.00, Life Membership Rs. 1000.00

Yug Shakti Gayatri (Gujrati Monthly)

Annual Rs. 85.00, Life Membership Rs. 1800.00

Address : Yug Nirman Yojna Vistar Trust,

Gayatri Tapobhumi, Mathura-3

Phone : (0565) 2530128, 2530399

(3) Pragya Abhyan (Fortnightly)

Annual Rs. 30.00

Yug Pravah : Fortnightly Video Magazine

(Audio-Visual Magazine about the main activities
of Yug Nirman Mission)

Annual Rs. 1500.00

Address : Shantikunj, Haridwar (Uttarakhand)

Phone : (01334) 260602

Magazines are also published in Telugu,
Malayalam, Bengali, Marathi, Oriya etc.